yaos after the principal river in their country. Some 101
say the word Apayao was originated in their fierce [726]
battle cry *"Ma-ap-ay-ao."* During this call the hand [198]
is clapped rapidly over the mouth so that the cry sounds
much like the American Indian war-whoop. This cry [574]
is also used at a feast: when a new visitor comes,
when the basi is brought in, and when a pig is killed.

I will endeavor to describe, from personal obser- 121
vation of its still numerous cultural remains, some-
thing of the life of the Apayaos as it no doubt existed
little changed during the long centuries during which
their folktales were formed.

The life of these people has much to do with the 361
streams of the country along which most of them live.
They do not live on the river flats, but on the mountain
sides for safety. Many of their communities are [103]
named after the streams near which they are located.
A considerable part of the food is obtained from the
streams; and they are used for washing, bathing and
swimming, as well as for scenery. Much of the trans- 505
portation is on the streams, and the men are expert 502
boatma nand raftsmen. During the heavy rainy sea- [489]
son transportation on swollen rivers is perilous; but, [221]
it is carried on somewhat. The result is that many
a banca has over-turned in the roaring rapids; much
valuable merchandidse still lies in the deep pools at the
feet of those rapids; and many of family mourns the
loss of a loved one. Therefore stories of the streams [538]
often occur in the legends of the people.

The people on each stream were isolated from 184
each other for many centuries so that there has come 174
to be quite a difference in their customs and dialects. 361
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Grove of coconut, banana, orange, and betel-nut trees surround the houses so that they are not seen at a distance.

226 Sometimes the fish are poisoned with tobacco
[82] for the juice derived from the berries of the *tuba* bush. Also several types of fish traps are used.

224 Deer and wild pigs are hunted with dogs. Wild pigs are also trapped in their runways. The meat thus obtained is divided with fellow hunters and among neighbors. The hunting technique is quite communistic.

SOCIETY

621 The government of the Apayaos is simple. In
622 each family the man rules supreme and orders his wo-
[595] man what to do. This is the unit.

[361] A group of from 15 to 30 families build their houses near each other, *babalay*, being joined together for mutual aid and protection under one head man,
[57] *maingel*, who holds his position because he is the na-
[554] tural leader, is wealthy, and is the stongest and fiercest
622 warrior. The *maingel* wears a red turban on his head
624 and his arms are tattooed to the shoulders. He is absolute ruler; but has several advisory assistants, *pangmarwan*, who likewise have won their position through ability. The next best man to the *maingel*, is his number one assistant and so on. The common man may advise a *pangmarwan*. Upon the death of the *maingel* the number one *pangmarwan* takes his place.
627 The *maingel* and *pangmarwans* sit as a court to judge
692 any one who has broken the common law. Disputes between individuals are settled by intermediary peace
681 makers. It is notable that the fines are not paid to the government, but to the injured party, who receives the suitable indemnity. This may be in the form of jars, beads, animals, and other valuables.

BARBUN AND THE MAINGEL

Many years ago there lived a *maingel* who had a beautiful daughter. This *maingal's* name was Gobing. He was brave and strong and had many people under him. Their houses were built on top of a hill. Stone walls were built around this group of houses for fortification. The walls were high and strong with only one gate. [361]

One day a stranger went to visit them. They welcomed the stranger and treated him kindly. He told the people that his name was Barbun. He wore a coat made of steel which covered his body. If any one tried to kill him with a *gaod*, Barbun would not get hurt. When the stranger saw the *maingel's* daughter, he fell in love with her. Barbun went to the *maingel* and told him that he loved his daughter. The *maingel* said that he might marry his daughter if he agreed to live with them in his *barangay*. But the stranger did not like to be under the power of the *maingel*. So Barbun told the *maingel* that he would go home and return after a few days, to marry the *maingel's* daughter. Barbun was planning to kill the *maingel* and kidnap his daughter if he refused to grant his request.

The *maingel* did not grant his request. He ordered his people to make spears and get ready for a fight. Barbun went home and returned with warriors and his weapons. The *maingel* challenged Barbun to a duel. The *maingel* said that if Barbun won, he could marry the *maingel's* daughter. But Barbun refused the challenge. Three of the *maingel's* men

24:Scott H,M-4,5 (1954-1960) 1966
OA19 Ifugao OA19
Apayao OA5
Igorot OA20
Nabaloi
Bontok OA12
Philippines OA1

lects (e.g., Ilocano *balay*, Cagayan Negrito *bali'*, Ibanag *bale*) and pretty generally throughout the Philippines (e.g., Mandayan *baey*, Tagalog *bahay*) — to say nothing of far Polynesia (e.g., Hawaiian *hale*, Samoan *fali*). The Bontocs, however, call their houses *afong*.

Bawi is another pan-Montane word which certainly appears to be cognate with *bali*, yet in almost all dialects both words are present and the distinction between them consistent — *bali* is "house" and *bawi* is "hut". More specifically, a *bawi* is a temporary or casual shelter like a campsite; in no dialect is it applied to buildings permanently occupied as dwellings. An element of permanence is incidentally lent some of the *bawi* in the Bontoc area because of the fact that such look-out or omen-seeking campsites on the ridges outside the town limits were prominent features of warfare in the old head-taking days, and trips to such sites have nowadays been fossilized into religious ceremonies which make the *bawi* somewhat shrinelike. Travelers who find themselves in between settlements at nightfall or in the face of threatening thunder-heads may build a grass *bawi*, and so might workers who have to stay all day in the hot sun in the fields. In Apayao the same term is applied to the simple roof erected over a blacksmith's forge. But generally, huts which have even a small permanent role to play in the community life are not called *bawi;* in Kalinga and Apayao, for example, sheds or shelters in the fields from which children scare birds away from the crops are called *sigay*, and in Benguet *abulan*. The Nabaloi do not use the word *bawi* for a campsite hut as such, but have the term as a verbal stem which underscores its basic meaning — to